

A  
SERMON  
PREACHED at the  
Funeral Obsequies  
OF

Jacob Lucie Esq;  
Late ALDERMAN of the City  
of LONDON:

In the Parish-Church of St. Katherine Coleman,  
November, 20th. 1688. *K*

By JEREMIAH DODSON, Rector of  
the said Parish.



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To the Disconsolate LADY,

Madam *ELIZABETH LUCIE*,

The Daughter and Heiress of

*JACOB LUCIE* Esq; Deceased.

Madam,

**T**Hough no Man by Nature, and Practice too, was ever a greater affecter of Privacy than I my self (as 'tis well known) have always been; yet at this time I am well content to let this my plain Panegyric Discourse (that was lately prepared, by your appointment, for the more solemn Celebration of Your most dear Father's Funeral) be exposed to the Publick, for the Reasons following.

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First,

First, For Your Ladyships own information and satisfaction (in regard you could not be personally present) that there was nothing delivered by me in my Character of him, but what he deserved, and what may pass (upon your own Knowledge) for a true and lively Pourtraicture of him in Little, as to his good Disposition, Nature and Conversation; the perusal whereof may be, perhaps, in process of time, as delightfull to your serious Reflections in your Closet, as the beholding of some well-drawn Picture of his comely Person will be to your Eye in your Parlour or Dining-Room.

Secondly, For the necessary help and relief of one third part, at least, of the Auditory: Who, though they crowded into the Church as far as it was possible, yet were able to hear and understand very little or nothing of what was delivered, by reason of the unappeasable noise  
and



and disturbance that was then made at the lower end of it by the rude Rabble. Now, These, I presume, would think their Loss very much aggravated, and say they have cause to Complain of me, if by my refusing to make it publick, they should be depriv'd both of the Shadow and Substance at once, as well of the Copy as of the Original.

Thirdly and lastly, To make it appear that my sincere desire and endeavour is to preserve and to perpetuate, as far as I am able, the good Name and Memory of so deserving and worthy a Person; Where I shall not expatiate, but only intreat your Ladyship at present to moderate your Grief, to own the Lord's Hand in this sad Breach that is made in your Family, and in a word, to labour to make a right use of it for your spiritual good and growth in Grace; and then never doubt but that in due time he will be pleased

## The Epistle Dedicatory.

*be pleased to repair and make up the same by another Relation to your great Comfort. Which is the daily Prayer and Desire of,*

*From my Study,  
Decemb. 1st.  
1688.*

Dear Madam,

Your Ladyships most faithfull

Servant and Orator,

*Jeremiah Dodson.*




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Psalm

Psalm 37. 37. *Mark the perfect Man, and behold the upright : For the end of that Man is peace.*

**D***avid's* design in this 37th. Psalm was to prevent the Offence and Scandal that some might be very apt to take, when they saw the Prosperity of the Ungodly, and the many Afflictions of the Righteous ; quite contrary to the *Law of Moses*, which promised all good things to them that kept it, and threatned all kind of Evil to them that observed it not : Whereupon he desireth the *Faithfull* to be only patient a little, and stay but a while, and then they should in due time see both the said *Threatnings* and *Promises* verified. And this he prosecuteth through the whole Psalm, and very industriously endeavours to convince them of it ; partly by representing before them the different practices, ways and actions of those two different sorts of Men ; partly by appealing to his own certain knowledge and experience of the truth of it : For verse 25. *I have been young, and now am old ; yet have I not seen the righteous forsaken, nor his seed begging bread.* And lastly, by referring the matter to the different Ends, which he was sure that Divine Providence would allot to them accordingly ;

accordingly ; if Men would but only wait a while and take notice of them ; For, *Mark the perfect Man, and behold the upright ;* and you will always find that the *End of that Man is Peace ;* But for the *Transgressors they shall be destroyed together, and the End of the wicked shall be cut off.* ver. 38. which Considerations were abundantly sufficient to quiet and comfort the minds of the *Faithfull* as to this matter, could they but forbear their unreasonable *fretting, repining* and *murmuring* at God's severe and dark dispensations towards them ; (which he dissuades them from with all earnestness in the beginning of the Psalm ; in regard that therein *God did but deal with them as Children ;* as the Apostle speaks : *For what Son is he whom the Father chasteneth not ?* Hebr. 12. 7. 8.) and be content in stead of that, in their patience possess their Souls until they had seen the final upshot and issue thereof. This is the Sum of the whole Psalm in general.

His drift and scope in this verse, in particular is, To encourage all good Men to perseverance, what Afflictions or Tryals soever befall them, by setting before them the peace and happiness that shall be the certain lot and portion of all such at the last, at least ; which the Wicked are no ways capable of : *Mark the perfect Man, and behold the upright ; For the end of that Man is peace : But the Transgressors shall be destroyed together ; and the end of the wicked shall be cut off.*

In the words I observe two distinct things.

1. *The good Man's Character and Description* ; and that both with respect to his moral state and qualification, which denominateth him to be *perfect and upright* : And also with respect to his final state and happy condition hereafter, *his end is peace*.
2. *The Psalmist's Advice and Direction*, how we may best make advantage of it unto our selves ; and that is by taking special notice and considering of it : *Mark the perfect Man, and behold the upright, &c.*

1. *General*. I begin with the good man's Character and Description, and that with respect, first, to his moral state and qualification, during this Life, which denominateth him to be *perfect and upright* ; which two words are render'd both by the Chaldee and Septuagint in the Abstract, *Keep perfection, and observe uprightness* : but our English Translation (I humbly conceive) suiteth best with the Original ; and therefore I shall not deviate from it, but take and read them as I here find them in the Concrete : *Mark the perfect man, and behold the upright* : Which two words, *perfect* and *upright*, generally are look'd on by most, as equipollent synonymous Terms, importing both one and the same thing ; *perfect* being as much as *upright* ; and *upright* as *perfect* : But I rather think, that the former word *perfect*, intends the good Man's sincerity towards God ; and the latter, *upright*, his integrity towards Men ; and so both bespeak him in the language

of St. Paul, (*Acts 24. 16.*) to be such a *One as exerciseth himself to have always a Conscience, void of offence, both toward God and towards Men.* And this I am confirmed in by the explanation that to this purpose is given of them both in the  
 1. *Job. ver. 1.* *There was a Man in the Land of Uz, whose name was Job : And that Man was perfect and upright, one that feared God, and eschewed evil.* Where it is undeniable, that the former phrase, *one that feared God,* pointed at Job's integrity to God-ward ; and the latter of them, *eschewed evil,* at his unspotted Conversation and Uprightness among Men : And for this cause, my purpose is to speak something of them distinctly and severally. And first, *Mark the perfect Man :* but where is there such a one to be met with ? *though we run to and fro through the streets of Jerusalem, and seek in the broad places thereof,* (where Great Men (perhaps) the Prophet meant, who should be the best, had their Habitations : ) *Yet where shall we find a Man that deserves this noble Character ?* there was a time, indeed, when Man might be truly said to be perfect, I mean in his primitive state of Creation ; for God, saith the Wise man, *made man upright,* Ecclesi. 7. 29. but since Adam's Fall he telleth us expressly, verse 20. *That there is not a just man upon Earth, that doth good and sinneth not.* For who can say, *I have made my heart clean, I am pure from my Sin ?* Prov. 20. 9. with 1. John 1. 8. *If I justify my self (saith Job, chap. 9. 20.) mine own mouth shall condemn me : If I say I am perfect, it shall also prove me perverse.*



To find out therefore and rightly understand David's true meaning and very intention in this expression, and reconcile it to the foregoing contradictory passages of Holy Writ ; I must desire you to distinguish betwixt an *absolute and legal, a qualified and an Evangelical perfection* : *The former of these*, which lieth and consisteth in a full and exact universal conformity to the whole Law and Will of God, in being free from all pollution and stain of Sin, and having the Graces of God's Holy Spirit raised up to their highest pitch in Man's Soul : *This*, never any could justly pretend to on this side Heaven, save only *Adam* before his Transgression, and our Lord *Jesus Christ himself*, that was both God and Man : But yet a *qualified and an Evangelical perfection* is attainable by all men in this life present : And this is that which the Psalmist here speaketh of. Which is distinguish'd again by the Learned into two Species, viz. *The perfections of Parts, and of Degrees* ; by the former of these, he is said to be perfect : *Cui nihil deest eorum quæ ad statum salutis necessaria sunt* ; who wants no Graces that are necessary to, and which do accompany Salvation. By the latter, he is said to be perfect, who is not defective in any degree or measure of Grace ; which is a perfection that none can attain to here upon Earth, where the best of us all must needs confess our selves to be *Minors*. In Heaven, it is true, *The Spirits of just men shall be made perfect* ; (Heb. 12. 23.) but here they

are only *Viatores*, *Pilgrims* and *Strangers*, seeking and striving after perfection; for till we have put off the *Rags* of corruption we cannot put on the *Robes* of perfection. In Scripture, therefore, when we are called upon to be perfect, even as our *Fathers in Heaven* is perfect, the meaning is not, That we can actually attain to what is requir'd; but only to teach us what we should aim at, and what our desires and endeavours must tend to: viz. *To strive to be holy, even as he which hath call'd us is holy in all manner of conversation*, as 1. Pet. 1. 15.

In short then, the Psalmist's perfect man here in this place is, Every sincere, good and righteous man; every unfeigned Israelite indeed, in whom is neither guile nor hypocrisy; who in an Evangelical sense may be said to be perfect these four ways.

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1. *Intentionally*; perfection being the end and design of his desires and daily endeavours; And thus all the faithful Servants of God may be said to be perfect, serving the law of God with their minds (as St. Paul saith he did, Rom. 7. 25.) and pressing forwards towards the mark, for the price of the high Calling of God in Christ Jesus: as Phil. 3. 14. though at the same time they find and confess, that by reason of the manifold weakneses and infirmities of humane Nature, they cannot chuse but more or less serve the Law of Sin, as He also did.

2. *Progressively*; in regard he is in the right way to perfection; and as he began, so he goeth on in the paths

of



of true Wisdom, Piety and Peace, that bring Men to it. *He groweth in grace, as St. Peter exhorts, 2. Epist. 3. and the last ; And he goeth on from strength to strength. till at last he appeareth before God in Sion. Psalm 84. 7.* Which praise-worthy practice is call'd by *St. Paul, our perfecting holiness in the fear of God. 2. Cor. 7. 1.* And in this respect a true Candidate of Grace is in this Life fitly compar'd to a young Child, which hath all the integral parts of a Man, and upon that account is called a man, though he be not yet come to his full growth, stature and perfection.

3. *Comparatively*; in regard of the great defects and deformities of other Men : And thus Noah, That first and most ancient Preacher of Righteousness, is said in Gen. 6. 9. to be a just Man and perfect in his generations. Holy Job a perfect and upright man, chap. 2. 3. that is, one that so feared God, and eschewed Evil, as that, it appeared, there was none like him in all the Earth. And in this sense it is that God commandeth Abraham to walk before him and to be perfect. Gen. 17. 1.

4. *Declaratively* ; Almighty God, for the merits sake of his own Son, our Lord Jesus Christ, accounting him for such, and calling him such in his holy Word: And this is the highest pitch of perfection of a sincere faithfull good Man in this present Life. And this made the Father St. Augustin say, that the Saint's perfection in this world consisteth *Magis in remissione peccatorum*

*catorum, quam in perfectione virtutum.* which the Psalmist confirms in Psal. 32. 1. 2. *Blessed is he whose Transgression is forgiven, whose Sin is covered. Blessed is the Man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.* And thus for the first term in the good man's Character and Description, which hath respect to his moral temper and qualification here in this life, and so bespeaks him to be a truly religious good Man to Almighty God-ward. *Mark the perfect Man.*

*Up.* The Second followeth, which bespeaks him to be very just and righteous in all his Actions and Dealings with Men; *Behold the upright,* *צדק* is the original word which properly signifieth *right and straight, or plain and equal*: And so the upright man here spoken of (taking the word, as I said before, in a kind of distinct and different sense from the word perfect) is *One that ordereth his Conversation in all respects in a right manner*; (which is the very Character that David giveth of a Candidate of Heaven. *Psal. 50. ult*) that is by the unalterable and the infallible Rules of uprightness; my meaning is, *That of sound Reason, and of the unerring Law of God.* Or, more particularly, *The true upright man is one,*

1. *That taketh care and maketh it his practice to square all his actions and dealings with men by a right Rule, that is, One, or both of those before-named.*

2. *That is acted and influenc'd in all that he doth by a right Principle; that is, That of real honesty and conscientiousness.*

scientiousness, and an habitual inward sense of the indispensable obligation that lieth upon him by vertue of the *Law and the Prophets, To do unto all men, as he would have them do unto him, if the case were revers'd.* And then,

3. *That directs all his Actions to a right End ; The glory of God, and the good of mankind ; his Neighbours especially, and those in particular that he hath to deal with. I do but only name these things for the more expedition.*

And thus you have the compleat Character, or the Lineaments, at least, of a sincere and truly good man, during this life : *He is both perfect towards God, and upright also towards Men ; as he taketh care to give God his Right, so likewise to render unto all men their Dues , whether Superiours, Inferiours, or Equals. True Religion was always a Friend to Justice, and Honesty, Mercy and Charity : Nay, those kind of Acts were always esteem'd the most substantial part of Religion, as appeareth by St. James's Description of it, chap. 1. 27. Pure Religion and undefiled before God and the Father is this (saith he there) To visit the Fatherless and Widows in their affliction, and to keep himself unspotted from the World. compar'd with that in Psal. 15. 1, 2, 3. Lord, who shall abide in thy Tabernacle ? who shall dwell in thy holy hill ? He that walketh uprightly, and worketh righteousness, and who speaketh the truth in his heart. He that backbiteth not with his Tongue, nor doth evil to his Neighbour, &c.* I.

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I come now to the other part of the good Man's Description, that is, with respect to his final state, and his most happy condition hereafter : The end of that man is peace. The beginning, it's true, and middle part of that man's life generally is full of trouble, and full of misery ; but the end thereof is rest and peace, quite contrary to the lot and portion of the Unrighteous, who commonly have their best days at first, and their worst at last. The Wise

Job 9. man, indeed, saith, That there is one event to the Righteous, and to the Wicked ; to the Clean, and to the Unclean ; to him that sacrificeth, and to him that sacrificeth not : but that respects only the matter, not the manner of those Men's Ends ; which so vastly differ, that Balaam made it his principal wish, O let me dye the death of the Righteous : for the end, he saw, of that man would be peace. More particularly, here are two terms that require Explanation. 1. The word End. and then 2. The word Peace.

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1. The word End : an Ambiguous term, which seemeth to be capable of a three-fold interpretation here in this place. For either,

1. We may understand it of the good end and happy issue of all the troubles, afflictions and tryals, that do befall good and righteous men in their earthly Pilgrimage ; the good end, I mean, which the divine Wisdom and Providence, in mercy towards them, propounds to it self, and aimeth at for them ; which is call'd by St. James, The end of the Lord, as being graciously design'd by him, and order'd by him for their

their true good, and evermore ending therein; how  
 inkesome and grievous soever the passage, through storms  
 and tempests, hardships and dangers leading thereto,  
 may seem unto them. *Behold* (saith he) chap. 5. 11.  
*we count them happy which do endure.* but why and where-  
 fore? he giveth both a *Reason*, and a most remarka-  
 ble *Instance* to prove it: his *Instance* is *Job*, the misera-  
 blest Man, we may presume, for some space of time  
 that ever was heard of; forasmuch as he was wholly  
 given up by God (he and all that he had, save only  
 his Life) to the utmost malice and cruelty of Satan,  
 for a *thorow trial of his Integrity*; which he retain'd *still*  
*to the last*, with such admirable patience and perseve-  
 rance as made him renowned all the World over; and  
 therefore (saith he) *Ye have heard of the patience of Job:*  
*His Reason was God's good end and aim in all his afflictions,*  
 which was to try him, as Silver and Gold are try'd in  
 the Fire; and thereby render his happy condition af-  
 ter all, as well as Vertues, the more conspicuous:  
 For his History telleth us, *Job. 42. 12.* that *the Lord*  
*blessed the latter end of Job more than his beginning:* which  
 was a thing so very notorious, that it was as certainly  
 known and believ'd by all the Faithfull, as if they had  
 seen it: And therefore (saith he) *Ye have also seen the*  
*end of the Lord,* and find that *the Lord is very pitifull,*  
*and of tender mercy towards his Servants;* for he never  
 afflicts them *but for their real good and profit:* as the A-  
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postle speaketh, (Hebr. 12. 10.) *That they may thereby be made partakers of his holiness.* Now, whether the good man's End in this sense, (which seemeth most agreeable to the Psalmist's main drift and scope in this place) may not be truly said to be *grace, mercy and peace*, I leave you to judge. David, I am sure, by happy experience found it to be so ; who being come to this comfortable End, and casting an Eye back upon all that had befallen him in order thereto, thankfully saith, *That it was indeed good and happy for him that he had been afflicted.* Psal. 119. 71. And so did St. Paul, and all true Believers that were his Contemporaries ; nay, not only so ; but they gloried also in Tribulations ; (Rom. 5. 3.) as knowing well that though no chastning for the present seemed to be joyous, but rather grievous, yet nevertheless afterward (that is, at the End) it yielded the peaceable fruits of Righteousness unto them which are exercised thereby. And thus much for the first interpretation of the word End, as it denoteth the happy issue of all the troubles, afflictions and trials that do befall good and righteous men in their Earthly Pilgrimage ; or, the End, if you will, which the Divine Wisdom and Providence, in mercy towards them, propounds to it self, and aimeth at for them. Again,

2. We may understand it of the end and period of the good man's natural Life, by the stroke of Death : of which Moses speaketh, Deut. 32. 29. *Oh that they were wise, that they understood this, that they would consider their latter end!* for that is the way that perfect and upright men do always take



take, that so *their End in this sense may be Peace*. Now there is a two-fold Peace that accrueeth to good and righteous Men at this End.

1. *Peace with God, through our Lord Jesus Christ, who is both their Peace in the Abstract.* Ephes. 2. 14. And by the price of His precious Blood and infinite Merit, hath also purchas'd Peace for all such. And this St. Paul speaks of, Rom. 5. 1. *Therefore being justified by Faith, we have peace with God, through our Lord Jesus Christ.*

2. *Peace from God : that Peace which is called the Peace of God, which passeth all understanding,* Phil. 4. 7. *Out of the Eater came forth Meat, and out of the Strong came forth Sweetness : said Sampson in his Riddle : signifying thereby the Honey he found in the dead Lyon's Carcase.* Judg. 14. 14. And so it is here ; for the Righteous Man departs with Rejoycing, or the Honey, at least, of Assurance in his Heart ; that bitter Cup being sweetned by the good Hope that he hath in his Death. Prov. 14. 32.

3. *We may understand it of the most blessed state and condition of everlasting Peace and Happiness which is reserved for him in Heaven, at the end of all things, after the final Sentence and Doom at the Day of Judgment ; When he shall enter into Peace ; (as the Prophet telleth us, Isai. 57. 2.) that is, the state and happy place of Eternal Bliss ; where there is nothing at all but Peace for ever and ever.* And this may suffice to discover unto

you the full sense and meaning of this word *End*, here in this Text ; where, at the same time, all under one, I have likewise shew'd you *What kind of Peace* the said several *Ends* of every perfect and upright Man are evermore accompanied with ; and therefore I hope that for brevities sake I may be excused from speaking any thing more of that *Term*, I mean, *The word Peace*. But here a Question must be resolv'd.

*Query. Whether the perfect and upright Man have this Reward, The Blessing of Peace at his latter End only ?* For that would afford but little Encouragement to any that are not fully perswaded of the Souls Immortality, and of the Rewards of another Life.

*Ans.* And therefore to this my Answer is Negative. That the said peace, happiness and comfort of upright Men is not reserv'd and defer'd to their latter End only, viz. the Day of their Death, and their Joy after that in the presence of God ; but that they enjoy it also in this Life, on this side the Grave, in their well-contented and pious Minds and Souls, at the least. Great peace have they that love thy Law, and nothing shall nor can offend them. Psal. 119. 165. Isa. 26. 3. Thou wilt keep him in perfect peace, whose mind is stay'd on Thee. chap. 32. 17. The works of Righteousness shall be peace, and the effects of Righteousness, quietness and assurance for ever. John 16. 33. These things I have spoken unto you, that in me ye might have peace, in the world ye shall have tribulation ; but be of good cheer, I have overcome.



the World. with chap. 14. 27. *Peace I leave with you, my peace I give unto you, that is, peace of Conscience : let not your heart therefore be troubled, neither let it be afraid.*

*Use. 1.* Now seeing it is thus ; *As we therefore wish for true peace and comfort, either in Life or Death, either here or hereafter ; so let it be our great care and endeavour that we may deserve the Description and Character of the good Man here in my Text : And in this matter, let all be sincere, and flee from hypocrisie ; for those that approve themselves to be such, They shall receive this Blessing of peace from the Lord here, sooner or later ; and at the last day a Crown of Righteousness from the God of their Salvation.* *Light* (saith Psal. 97. 11.) *is sown for the Righteous, and Gladness for the upright in heart ; whereof in due time he shall reap and receive a plentiful crop in the Mansions of peace.* And with this I dismiss the (1. General part) contained in the Words, *The good Man's Character and Description*, both with respect to his moral State and Qualification, which denominates him to be perfect and upright, and also with respect to his final state and condition hereafter, which promiseth and pronounceth him to be blessed and happy ; for the End of that Man is peace.

2. *General.* The second follows in as few words as may be. *The Psalmist's Advice and Direction here, how we may best make advantage of this rare Object unto ourselves ; and that is by taking special notice and considering*

dering of it : *Mark the perfect Man, and behold the upright.* In the foregoing words, he sets down his Remarks upon the *now flourishing*, and then again *quickly perishing* state of the wicked ; *I have seen the wicked in great power, and spreading himself like a green Bay : Yet he passed away, and lo, he was not ; yea, I sought him but he could not be found.* In direct opposition to which, he refers himself here to the most strict observation of Others, as to the *Righteous* ; *whose End* they would certainly find *to be peace* : And this is done, as it appears, the more fully and clearly to convince All of the great difference that is betwixt good and bad Men ; as in their ways and actions of Life, so in their Rewards : And to teach us withal, That what he observed in his days, in particular, might be observ'd, and would be made good in all times in general ; *The Almighty being the same yesterday and to day, and for ever.* *The providence of God* (saith a late worthy Preacher) ever acts like it self ; And though it may vary in particular Circumstances, yet still ever keepeth to its general rule, *Of rewarding every one, at last at the least, according to their Works.* And therefore Men's former experiences are just grounds of present and future Confidence ; And *past Dispensations of Divine Providence* towards the Righteous and the Ungodly, may encourage Believers to look for the same. And thence it is that *David* contents not himself with his special Remarks on the lat-

ter only, but earnestly calls upon All in these words, to make the like on the former also : saying, *Mark the perfect Man, and behold the upright.*

The *Injunction* is doubled to denote, I presume, both the *Psalmist's earnestness and urgency* ; and also the *Duties necessity* , To prevent all those dangerous misconstructions, which a slight Observation, and carnal Reason might otherwise be apt to make of God's proceedings and dealings with Men. Besides which, another Reason may be given of this double Exhortation, viz. That a double Object may be aimed at in this two-fold Expression : viz..

1. *The Righteous Man's good course of Life.* And then,
2. *His happy Death.*

*First*, In the course of his Life, his Intentions are known only to God, but his Actions are visible unto Men ; And therefore our Saviour's Admonition to all such is, *Let your Light so shine before Men, that they seeing your good Works may glorifie the Father which is in Heaven.* Now, if good Men must do their Works so as that they may be seen, then Others are bound to see and behold them as they are done : And upon this account, We must *Mark the perfect Man, and behold the upright*, for a two-fold good End.

1. That we may be moved and induced thereby to love and honour him, and the Graces also of God's Holy Spirit, that are so evidently manifest in him.

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2. That we may be provok'd and encourag'd thereby to make it our business to imitate him in it, *his good course of life*, I mean, upon Earth; which hath so many great and invaluable Blessings and Priviledges entailed upon it: As *to live in peace here*; *To dye in peace* with God and his own Soul, and Conscience (*a Mercy which passeth all understanding*) And then after all, *To enter into the Mansions of Peace*, and there abide with Christ and his Angels, and the Spirits of just Men, made perfect for ever, and ever. And then,

Secondly, Another Object that may be aim'd at, by the Psalmist, in this double Expression is, *The good man's happy Death and Departure*; upon which account it is well worth our while, with the utmost exactness, to mark and behold him; and as near as we can to be Followers of him; that so at the last we may All be happy, as therein also to symbolize with Him. Which God of his goodness and mercy grant unto every one of us. And so I conclude and dismiss my Discourse on these Words.

The Consideration and Reason that moved me to pitch upon which, was the suitableness and applicableness of them (in the qualified sense that I have given of them) to our Dear Brother and Neighbour, departed and that with respect both to his good Life and Actions among us, and also to His surprizing Death and Departure.

Departure from us : And therefore *this* (as 'tis the *best*, because *shortest* and *plainest*, so it) might suffice, without any more words, for a true and full Character of Him. But if you please to consult the Scriptures, and you will scarce find any good Man, that was eminently such, laid in the Grave without an Epitaph of Honour : Something more therefore must be said by me, that so I may yield due praise and glory to God's Holy Name, for his special Grace vouchsafed unto Him ; pay all due respect and honour to the Dead ; and set a good Pattern before you, the Survivors.

And here now I have so much matter before me, that I know not which way to turn my hand to it. *Inopem me copia fecit*. Plenty maketh me poor ; for I have indeed, so much to say, that I know not with what, nor where to begin : However, seeing that a beginning my Account of him must necessarily have, it shall be with that, from which he himself deriv'd his Beginning, I mean, his *Extraction* ; by virtue whereof he was descended of a worthy Progenitour, (*Secretary* (I think) to *Charles the 5th. Emperour of Germany*) who was One of the first (as he hath oft told me with his own Mouth) that cast off the Yoke of proud papal Tyranny : But I remember that of the Poet, *Nam genus, & proavos, & quæ non fecimus ipsi ---Vix ea nostra voco*. And therefore I would have you look upon that as the slenderest part of this Gentleman's Character ;

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though it must be confess'd, to his high commendation, that he was as stedfast in the profession of the Reform'd True Christian Religion unto the last, as his aforesaid great Grandfather was in his time zealous for it at first : Which he was commonly wont, in discourse, gratefully to attribute to the Religious good Education and Instructions that he had received from His own Parents, his Mother especially ; whose Goodness and Piety he would many times take occasion to speak of with much complacency.

But waving these things as too remote, I shall have more than enough to say, though I limit my self to his own properly *Personal* Excellencies ; of which I remember, St. Chrysostom saith, That Οὗτος μὲν ἄριστος τῆς γὰρ ἀρετῆς τοῦτος ἐστίν. *this is the best way to set forth a Pedigree*. In short then, He was,

1. *A generous spirited and worthy Gentleman.*
2. *A just and an upright Man.*
3. *A carefull and provident Man.*
4. *A quiet and peaceable Man.*
5. *And humble minded and affable Man.* And then,
6. *And lastly. A very kind-hearted and a good natured Man.*

All which commendable *Qualifications* were so notoriously conspicuous in him, that I may be excused from

from a distinct Enlargement upon them, because, I presume, I speak before none but Those that knew him, and consequently must needs have a very great value for him: And also because *They* may all be compriz'd and briefly summ'd up in this pithy Encomium, *That he was a very honest and a true-English-hearted good Christian: which, without flattery, I am sure is The just and true Character of him; To which, nothing more among the Judicious, would need to be added: But that I am obliged, for the glory of God's Grace, (as I promised before) and to make my discourse the more edifying, To set Him up as a really excellent and worthily imitable Pattern before you, for divers things. As,*

1. *For his true love to, and sober Zeal for God and Religion.*

2. *For his natural compassion and constant Charity towards the Poor.*

3. *For his unspotted Loyalty to his Prince. And,*

4. *For his impartial, praise-worthy kindness and hospitality towards All that resorted unto his House, both Acquaintance and Strangers.* 1. I say,

1. *For his true Love to, and sober Zeal for God and Religion.* To this truly primitive, and best Reformed-Church in the World, (I mean, *The Church of England*) wherein he was born, baptiz'd and bred up; and where-



of he was a true Member; he was an immoveable and stedfast Friend; and that in an equal and unalterable opposition to both extremes of Popery and Superstition on the one hand, and of Enthusiasm and groundless Phanaticism on the other: For his constant care and practice was *To enquire for the Old path, Where is the good way, and walk therein*; as God directs, *Jer. 6. 16.* and to pay his Devotions to the great God of Heaven and Earth, in *that middle way* which the blind Papists boldly call *Heretic*, and our prejudiced Dissenters have been unreasonably apt to call *Popery*. And in this he hath not been like a *wavering Reed*, or a *Willow*, but as a firm Oak and steady Pillar. In a word, Such was his love to the publick Solemnities of Divine Worship, that he never fail'd (unless hindred by Sickness, or the King's Business) to be present at them; and always frequented his own Parish-Church: Where his demeanour was so Devout, so Solemn and Grave, so Un-affected and truly Conformable: Kneeling and Standing, and Worshipping God as well with his Body, as with his Spirit, as occasion requir'd; that it plainly appear'd that he had a most awfull Sense of God's Presence, and of the sacredness of the Duties that he was then engag'd in. And now would All that hear me this day, but make him their Pattern, in this respect, I dare say, they would find both great satisfaction, at present, here in their Bosoms  
up



upon it ; and they might also hope, that *their latter End*, like his, *should be peace*. Again, 2.

2. *Another thing for which I may set him up as an excellent Pattern before you, Was his natural Compassion and constant Charity towards the Poor*, his poor Neighbours chiefly, and Strangers also ; divers of which had daily Relief both by Bread, Meat and Drink, and by Money also, at some special times, at his bountifull Gate. And as he thus did good all his Life-time at his own Home, so he hath left a very large Testimony of his Design, that his Goodness and Charity should end abroad (according to the good old Observation) now after his Death : Having bequeathed by his Last Will and Testament, 400 *l.* to the 4 Hospitals ; and 100 *l.* to the Poor of this Parish, to be kept as a Stock, or lay'd out and improved for their better Relief : Besides many other considerable Legacies and Annuities to a very great value.

3. *Another thing was his untainted Loyalty towards his Prince* : Wherein, as his own honest Boast was, *No one was ever able to say, that black was his Eye*. His was the true Primitive Loyalty, without any Shifts or Equivocations, Phanatical Distinctions, or Jesuitical Evasions ; holding himself oblig'd in all cases, that were not sinfull, actively and cheerfully to obey ; But in no case, nor for any Cause or Reason whatsoever, to resist or oppose lawfull Authority. 4. And lastly,

4. *The*

4. *The last thing for which I may well propound him as a Pattern to All, was his unparallel'd Sweetness of Temperance and Hospitality that discover'd it self towards All that resorted unto his House :* Which though it might challenge more words, perhaps from me, to set forth it's praise, than any thing else that hath been yet mention'd ; yet I shall use the fewest about it ; in regard I believe there's scarce any one here that hath not experienc'd it over and over. Only one thing I cannot chuse but observe, That though he was hugely obliging and courteous towards all *Men in generall* ; yet he seem'd ever more to shew his particular kind Respects to *the Clergy* with an extraordinary Delight and Complacency ; being never more chearfull than when in their Company ; nor better pleased than when he had some of them at his Table ; which was almost daily : Sure I am, that scarce ever any Preached here before him, but immediately after, they were well Entertained at his House, and Feasted at his Table.

Thus lived this excellent praise-worthy Gentleman, whose Goodness and Kindness was so universal (like that of *Titus Vespasian*, who was thereupon called, *The Delight of Mankind.*) that it makes his Death justly lamented by All, both Clergy and Laity, Relations and Servants, Neighbours and Friends, and all that had any Acquaintance with him. And not without Reason, if we do but consider what hath been spoken, and duly reflect upon our sad Loss.

But

But it is too late now to irritate *Grief*; which can do neither *Us* nor the *Dead* any good : Much better and fitter a Work it would be, to strive to administer comfort to All, by minding them of the Psalmist's assertion here in the Text, *That the End of the upright good Man is Peace* ; And that our great Loss is our *Dear Brother's* far greater Gain ; Who is now in possession of *That state of happiness*, which the Souls of sincere and humble Penitents are admitted unto after this Life.

There let us leave his Soul at Rest, and here commit his Remains to the Earth in a decent manner, till the *Resurrection of the Upright* at the last day. And in the mean time, whilst we have Health and Opportunity, Let us strive to deserve this most excellent Character (as our dearest Friend did) here in the Text : Let us imitate him in his true Love and Zeal for God and Religion, his Charity to the Poor, his Loyalty to his Prince, and his good Will and Kindness to All ; and then we may hope that *Our End shall be Peace* ; And that at the last, we shall have with him, and with all Those that are departed in the true Faith of God's Holy Name, our perfect consummation and bliss both in Body and Soul, in his Eternal and Everlasting Kingdom of Glory.

*For which blessed State, &c.*

F I N I S.